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## Book Notices.

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### Baldwin Lectures.

*The Church's Certain Faith.* Baldwin Lectures, 1889. By George Zabriskie Gray, late Dean of the Episcopal Theological School, Cambridge, Mass. Boston and New York: Houghton, Mifflin and Company. Price \$1.50.

This volume was prepared for oral delivery under the auspices of the Hobart Guild of the University of Michigan, but owing to the illness of the writer soon after the first draft of them was prepared, they appear for the first time in this handsome volume. Dean Gray was a loyal member and valiant defender of the Episcopalian communion. He means by the *Church's Certain Faith* the doctrines and organization of that particular branch of Christendom. Hence those who think the book a defence of Christianity as such will be disappointed to find much in it with which they cannot agree. The lectures are popular, dealing with such subjects as What is Belief, What is Christianity, Who was Jesus Christ, What did Christ found, The Bible. One cannot help regretting the polemical tone of some of these lectures, particularly that on the church as Christ founded it, and the slighting way in which other branches of historic Christianity are spoken of. Those who desire a plain and vigorous defense of Episcopacy will find it in this book. Many would think that Dean Gray has underestimated the real power of the Bible in spite of his eulogy of its influence. All will acknowledge the candor and ability with which the argument is conducted, although no especial contribution is made to general Christian apologetics. The author's strength appears not in biblical theology or exegesis, but in a broad common-sense which looks at questions of life and religion, apart from scholastic and technical forms of expression and thought.

### The Unknown God.

*The Unknown God or Inspiration among Pre-Christian Races.* By C. Loring Brace. New York: A. C. Armstrong and Son. 1890. Price \$2.50.

The title of this interesting work by Mr. Brace is both attractive and unfortunate. It is attractive by reason of its suggestiveness. It is unfortunate because it introduces that ambiguous and therefore dangerous word "inspiration" which seems to prejudice the question and alienate the intellectual sympathy of some readers at the beginning. The real and vital point is just this—whether "inspiration" in any true sense can be predicated of heathen religions. The conclusion as to this question would better have come at the end rather than at the beginning of the investigation. Doubtless Mr. Brace thought he was using the term in a very harmless sense, and so it may be; but he could not expect his readers to accept his point of view in so important a respect, before accompanying him on his researches. Apart from this, however, the book is a very readable endeavor to "see how the men of other races and times regarded the problems of the universe." Egyptian monotheism,